1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma
Yuma
Mohave

361 The settlements were scattering and constantly shifting within this area. Houses were scattered, not in compact clusters. The Maricopa-Halchidhoma settlement near Maricopa Wells about 1850, for instance, contained houses one hundred and fifty to two hundred feet apart, and extended perhaps for two miles. [721] By the middle of the last century, the accumulated losses from Yuma-Mohave attacks had become so great, that for protection communities were settled more compactly.

In 1852 Bartlett described these groups. "The villages consist of groups of from twenty to thirty habitations, surrounded by gardens and cultivated fields, intersected in every direction by acequias, which lead the water from the Gila."[36]

[768] The shifting locus of the settlement seems based on an old habit. When someone died, his residence was burned, and the family reestablished themselves elsewhere. In fact, several related families would commonly decide to relocate. They might go but a mile or so, but this would furnish a nucleus for a new community. Other families would soon follow. Because of this, practically every inch of the valley from Sacate to Gila Crossing had at one time or another been the site of dwellings. The practice is ancient: it was tremendously accelerated in recent times by the rapid decimation under attack and epidemic.

221 361 Some of the shifting was due to seasonal residence. The villages were on higher land away from the river, beyond the reach of winter and spring floods. The fields, in the bottom land subject to inundation, contained scattered summer residences:[37] the regular earth-covered houses, needed against rain. In winter, the Maricopa gathered in more compact communities on higher ground.

103 193 A few names of topographic features and place names were recorded. The Gila had no name: it is merely ʌχa', "water," "river." The Salt was ʌχacé'nd, "one river," so named, Mrs. Redbird thought, because, unlike the Gila, it has no affluents in the plain. (Its modern name is ʌχasal'l, "salty water.") Hassayampa Creek was χataikuve'ʀa, "hard canyon." The Colorado was χa'kwiθas, "red water." The country about Sacate, and perhaps the river itself have "always" beencalled χil. The district farther down the Gila toward the Salt River junction was 'ic'flyʌmu'c ('ic', "screw bean mesquite"), from the quantity of mesquite

[36] Bartlett, *Personal Narrative*, II, 233.

[37] Where Bartlett saw them in the summer of 1852 (*loc. cit.*).

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Maricopa

gourd), which he gave to his guest. He continued plying him with liquor until he was drunk. Then he himself drank and after that furnished it to the friends of the man invited.

The song for this dance was ɣatca′, "wine"; sung at no other time. "When they were drunk they thought of war." The song told of "red water," i.e., blood, and how it was made.[7] It told how the enemy had come to drink with them: they had joined in battle, now they would drink together. The intoxication and the incitement of song commonly ended in a decision to go on a raid. At the time the sahuaro was harvested, the Yavapai were camping in the mountains not far distant, not, as in winter, in isolated caves.

The drink is said to have been only mildly intoxicating. Neither the flower stalk of the mescal nor sprouted corn were used for fermented drinks, as by the White Mountain Apache.

The celebration was called ɣatca′poŭm, "water mixing" (a folk etymology?); the fruit, a′a′; the dried fruit hamă′n,ᵃ; its syrup, a′anyaxa′ (sahuaro's water"?); the drink ɣatca′ or ɣatca′csiu′m, "wine drink."

CULTIVATION

Some field crops were planted by the Maricopa: corn, beans, black-eyed peas, pumpkins, watermelons, cotton, and ĭkca′mac seeds. Relatively to the lower Colorado tribes and certainly to the Pueblos, comparatively little planting was done. It is not altogether certain how much corn was cultivated since corn seems to have been almost entirely supplanted by wheat at an early date, even before whites settled in the immediate district. Even then my informants were certain that mesquite, rather than wheat, was the staple in their childhood (the middle of the last century).

The fields lay in the bottom lands of the Gila River, on flood plains subject to inundation, where planting took place immediately on the subsidence of the waters. According to native informants, the principal floods were those of December and January, with rains again in April and September.

[7] The drink is blood-red in color (Davis, *Papago Ceremony of Vikita*, p. 176), but my Maricopa informants said that ɣatca′ meant neither "blood" (n,ihwĭ't) nor "red water."

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352 confined by any sort of built fireplace. Sleeping places were on
[354] each side, marked by bundles of coarsely woven blankets of cot-
513 ton to serve as mattress and covering. The parents of the house-
hold slept together at one side, with their smaller children be-
tween them to prevent them getting in the fire. Older children
and other relatives slept on the opposite side. It was said that
parents always slept on the north side, but in at least one house-
hold described in detail, they occupied the opposite side. Guests
[574] were placed in the best sleeping place, the rear of the house (the
west side), so that they might have the fire between them and
[354] the doorway.[6] A big fire was built late in the afternoon to warm
up the house for the night. The beds were arranged so that they
[721] always slept with their heads to the east. Men kept their bows
and arrows at their heads on stormy nights for then the enemy
could be expected. Men slept with their breechclouts on; women
[291] took off their willow skirts and wore only the little under-aprons.

[522] They tell as a joke of a man who ran out at a false alarm of the enemy. His wife grabbed for her skirt in the dark, but caught hold of the fringe of his breechclout by mistake, and tore it from him. He ran out naked with his bow.

342 The several parts of the interior were not named. Someone
sent to find something in the house would be told he could locate
it in "the middle" (vuto") or "east wall," "south wall," etc. The
names of parts of the construction are not altogether peculiar to
a house:

[192] avaʼ, house
wŭlpoʼʼ, post (wŭlpoʼʼ tŭkuvɯʼ, middle post; wŭlpoʼʼ kwĭnĭpaaĭʼs, side post, of a house having three rows of posts)
wucweʼaĭ, wall (of a house only); cŭviʼk, vertical wall pole; itcâmiʼsĭs, horizontal rib; tcâpĕtuʼm, thatch
maiʼ, "top, high," roof
deʰvâm, dirt layer (but dirt is âmaʼt)
vuyaʼ, doorway; vuyaʼpŭk, entry (There is no specific name for the door-flap itself)

343 Probably every house was provided with a flat-roofed shade
(matʰk,iăʼlʰ): every existing house has one. This was sometimes
built against the front (east side) of the dwelling, where two
posts supported the outer edge like a porch roof, but it was usu-

[6] For the arrangements of an actual family, see p. 226.

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six inches in diameter and breast-high, which the women used, of course, while standing. A less temporary device was a travelling mortar made of arrowweeds fastened in conical form (Pl. XIV, *C*).[25] A large number of peeled arrowweeds were fastened to a hoop at the mouth by twined willow bark strips. Their lower ends were pointed so that they might be bound closely together. The specimen made for me was about twenty-four inches tall, its mouth diameter about eighteen. This was set into the ground so as to stand upright. A mass of cottonwood bark jammed into the apex was soon transformed into a solid mass by the sticky mesquite. Other arrowweeds tied around the outside with willow bark prevented fragments slipping through. Again the pestle was a breast-high pole. Bed rock mortars, like those of southern California, were unknown, for the simple reason that there is no bed rock nor large boulders in the valley. Further, they dared not pound while camping in the mountains because that would announce their position to the enemy. All preparation involving pounding they tended to before they set out.

The metate was called axpĕ'; the wooden mortar, xamo". Curiously the names for mano and pestle are derived from that of the mortar: xamocĭ' and xamok,e'r respectively. In Havasupai also the names for mano and pestle are identical (va'ha'dja"a) but differ from that for mortar.[26] The travelling mortar was isa'-vâxamo', "arrowweed mortar"; its pestle, ana'lxamuke'c, "mesquite pestle."

The *fire drill* was the simple palm drill. The hearth was made of the inner wood of the giant cactus, flattened, and provided with an indefinite number of pits on the upper face with notches to correspond cut into the side. In place of giant cactus, a cottonwood limb might be used. The drill was a peeled, straightened arrowweed some fifteen to eighteen inches long and a quarter-inch in diameter. The composite drill, used by the Navaho, was unknown here. The hearth was held by the feet while drilling. For tinder, dry rotted bark of any kind or old manure was

[25] No. 2–11863.

[26] Spier, *Havasupai Ethnography*, p. 114.

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bris thrown inside by children, for they were not forbidden to play there. The fire was kept blazing during the meeting with the door closed, so that they would sweat. A pile of wood was stacked within the doorway on the south side for the convenience of the fire tender (autura'k), an old man who alone had the duty of feeding the fire.

As evening came on, the chief would stand in the open to call the men to the meeting: "they might have something to discuss." He advised them to bring enough tobacco, so that the unprovided would not lack it. Meetings always began by smoking privately, not passing their lighted cigarettes around. Two or three were selected to do all the talking (whether orators who had dreamed or others is not clear). In the early evening they discussed "things like crops." Toward the middle of the night arrangements would be made for hunting. Warfare was discussed. (Young men were not supposed to go off on unauthorized raids, but if they did, they were nevertheless praised.) Talking would continue until the appearance of the morning star, which was taken as the signal to break up. They did not think it proper to leave early in the night: if topics were exhausted they sang until this star rose. No one was allowed to sleep, because the older men were delivering admonitions and advice to their juniors; telling them not to gamble, to treat their wives well, not to beg even though starving, not to be lazy, and the like. Anyone who slept was sent out. There were no guards at the door.

Such formal division of the night was a characteristic Maricopa pattern. Not only did it appear in the framework of dreamed experiences with spirits, but their actual sleeping habits were made to conform. Children were kept awake during the first part of the night and roused early before dawn to avoid dreaming during these ill-starred quarters of the night. Shamans, at least when working over a dying patient, abruptly changed their songs with the passage of the night's divisions. The night was supposed to be divided into quarters, but none of the experiences and practices cited to me conformed literally to this fourfold pattern. Here the meeting is described as of three parts: indifferent evening, deep night with its more serious problems, and

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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646 805 pre-dawn. It may be that the conduct of the meeting followed the four-fold pattern, but it is far more likely that it existed only in native ideology.

345 The meeting house was in effect a men's club house and sweat house like those of California and the Pueblos, and, unlike the central Californian forms, not a dance house. The distinction is that it was not normally a men's dormitory: only in stormy weather, when an enemy attack was predicted, everyone in the village slept in it for safety.

WARFARE

FREQUENCY AND ORGANIZATION

721 [181] Warfare occupied an unusually large place in the minds of the Maricopa for a people who by temperament were essentially mild-tempered and sedentary. They maintain that it was forced on them by raids of Yuma and Yavapai which had to be met or anticipated. While this seems much like the usual disavowal of aggression that can be heard from any of our western Indians, in this case I believe it to be true. No great premium attached to the man with a war record: the war leader was held in high regard, but the ordinary man who took a scalp or captive was not socially exceptional. Maricopa weighted dream experiences far beyond exploits of war. Nevertheless they talked a good deal of war, took pleasure in planning it, and brought up their sons to look forward to it.

The Halchidhoma situation was much the same, with this difference; that while they were still on the Colorado, they were caught between Yuma and Mohave, who hammered away at them with repeated attacks. While they were by no means supine and did counterattack, they had everything to lose by aggression. In the end, they lost their foothold on the river and fled into Mexico.

648 721 Both tribes shared unremitting warfare with Yuma, Mohave, Yavapai, and Western Apache. At least after their joint settlement on the middle Gila, this meant especially the Yuma and Yavapai, the nearer of the four. The Yuma were joined by Mohave and Yavapai, the Yavapai by Apache, for descent on the

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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Maricopa villages. Reciprocally, their allies were Cocopa, Kohuana, and perhaps Pima against the Yuma; the Pima against the Yavapai. Word having been dispatched to the Cocopa and the Kohuana, these people stole around through the desert to the east to join in the attack on the Yuma.

Every few years there was a raid or pitched battle important enough to rest in their memories. Culling through the Pima annals recorded by Russell,[6] I find mention of a Yuma raid against the Maricopa in 1833; of the Maricopa against Yuma in 1841; then three Yuma descents on the Maricopa between 1842 and 1845, followed at longer intervals by others in 1850 and 1857. My own information agrees only in that there were conflicts with the Yuma every few years. Kutox emphasized two expeditions apiece as worthy of recollection, yet he mentioned others indirectly. He placed a foray of Maricopa against Yuma as possibly in 1838, the return engagement some time after; again against the Yuma in 1848 or 1849, and the last descent of the Yuma on the Maricopa in 1856. (Documentary evidence makes this 1857 with certainty.) Peace followed in 1862 or 1863. The date 1848–49 is checked twice in the narratives given below. Kutox remembered the battle of 1857 as a boy of nine. Kutox' date 1838 may correspond to the Pima 1841, 1848 or 1849 undoubtedly to their 1850, and they agree on 1856 or 1857. Bartlett mentioned an engagement "a year before" 1852: this is probably Kutox' 1848 or 1849 and Pima 1850.[7] Kutox also mentioned a Maricopa party going to Yuma before he was born (1847); this may be that of 1838. A Mohave raid on Halchidhoma at Gila Bend seems to have been about 1835.

The Pima annals are filled with references to Yavapai and Apache attacks on the Pima as constantly occurring and mention reciprocal engagements. There can be no question that the Maricopa community as frequently suffered the same and went into the mountains to hunt down these enemies. These were different affairs from the pitched battles with the Yuma: a few Yavapai-Apache marauders picking off stragglers about the villages, or

[6] *Pima Indians*, pp. 38, 40–42, 44, 46. Some detail is given.

[7] Bartlett, *Personal Narrative*, II, 221.

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the wiping out of isolated enemy families discovered in the mountain caves.

Two quite different modes of warfare were adopted. Against the Yuma and Mohave, the Maricopa followed the Colorado River custom of formally arranging pitched battles. These were preceded by challengers who first pranced up and down shouting insults at their opponents, until they clashed in single combat, followed by a general mêlée in which foemen stood against each other until they were clubbed down. Against the Yavapai, tactics were wholly different. While they still went *en masse*, it was rather in the nature of a foray, a quick blow and a speedy return, resting largely on their ability as bowmen.

Winter was thought the best time to go to war, especially on nights that were stormy. The enemy would think it too cold to leave their houses and would feel safe indoors. This was also the time that the Maricopa expected raids. On stormy nights, cold and windy, when enemies were thought to be about, everyone in the community gathered for security to sleep in the meeting house. It was on such nights that sentries (matŏ'au'm, "standing by himself") were posted. They went around the settlement at a distance, but built no deceptive fires as Russell records for the Pima.[8] Stockades were unknown to informants, although they are reputed to have existed in this area.

A shaman was called on at such gatherings to use his clairvoyant power to find if the enemy were approaching (see p. 292). He invoked the attendance of the spirits of the mountains by sucking up four piles of dirt. The mountains were thought to enter one by one and divulge the whereabouts and intentions of the enemy through the shaman's interpreter.[9]

However strongly they may have felt that winter was the proper time for warfare, the intoxication of the sahuaro drink roused them to frenzy for war at the time of the sahuaro celebration (June). "When they drank this they thought of war." The song peculiar to the celebration tells of "red water," i.e., blood, its appearance and "how it is made": that the enemy has come

[8] *Pima Indians*, p. 201.

[9] Mountains as champions of the several tribes are described on p. 253.

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to join in drinking: they had joined in battle, now they would be together drinking. Intoxication and incitement, with their proximity to the mountains while gathering the fruit, led them to set out at once against the Yavapai.

Further, Russell's Pima annals indicate conflicts rather generally distributed through the year with the greater number in spring and summer. Thus, the Yuma came against the Maricopa in October, 1833, the autumn of 1842, and in the summer of 1843 and 1857. My own information is that the Mohave raided Gila Bend in midwinter (1835?). While this tells nothing of the time their own parties set out, it at least indicates when Yuma and Mohave might be expected. Pima and Maricopa were in much the same situation respecting raids of the Yavapai and Apache and their own retaliating attacks. The Pima annals yield the following where the season is identifiable. The Apache-Yavapai came down in spring five times, in summer the same, in the autumn once, in winter twice. Pima attacks on them, either alone or with Maricopa or Papago allies, were in spring once, summer twice, and winter twice. Bartlett saw a Maricopa party set out in July, 1852.

Dress for battle was no more than everyday wear: breechclout and sandals. Older men coiled the long braids that hung on back and breast around the head, confining them with a headband. They sometimes let them hang full length until the enemy was neared, then bound them about the crown with one braid, or, like younger men, tied the ends of the braids together as they hung down the back. I am not certain that war paint differed from that on gala occasions. This included a mask-like black stripe across the eyes and horizontal lines in white across the long back hair. Similarly, the feather headdress may have been only the everyday one: a bit of eagle down or an eagle feather pendent by a short cord from the back hair. A feather bonnet, a cap with eagle feathers projecting sidewise and vertically, was worn by some to indicate their bravery, but this also was gala dress.[10]

A war party was observed by Bartlett in July, 1852. "Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound

[10] See pp. 100, 157.

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Halchidhoma

told the inmates to get their bows. But the old men only sang the louder with each warning until they could be heard at a great distance. 173

The singing brought the Mohave crowding around the house. They did not enter but broke holes in the walls to shoot through and crowded about the doorway to shoot in. Finally those inside—there were about one hundred—said, "It is not right for us to be burned in the house. Let us go out to fight like men." They called to the Mohave to clear away from the entrance. They painted their hair red and drew a black band across the eyes. They came out three abreast, moved forward a little so that three more could follow, and so on. They fought for a while but were all killed. 726

The Mohave cut off the heads of every one and carried them to the village, where they camped. They scalped the heads. They built a big fire in a hole, and when it had burned to coals, placed the heads around the fire, as one bakes pumpkins, as an insult. They warmed them on each side, raked away the coals, and baked the heads on the ground like pumpkins.

Raids against the Yavapai and their Apache neighbors may have been undertaken by large bodies of men but it is quite unlikely that they mustered for this purpose anything like the number who set out against the Yuma. Still the indications are that their number was frequently considerable, certainly more than the Yavapai were accustomed to send against them. The reason is obvious enough: a handful of Yavapai marauders were sufficient to pick off the more or less concentrated and settled Maricopa, where a far larger number was required for any effective campaign against these scattered, migratory mountain dwellers. Punitive expeditions into the mountains must have been far more infrequent than Yavapai attacks. 721

In this type of warfare the methods resembled those of the Yavapai themselves; a secret concentration near the enemy, a surprise attack, and an immediate return. The impression is that bows were used far more than in battles with the river Yumans. Battle formation was described as a line of bowmen, who were nevertheless close to the enemy for the reason that the arrows neither carried far nor were especially effective. Dependence was still on the short club. It seems probable that there was again something of a division of function, bowmen separate from clubmen; at least it was said several clubmen would proceed together. Half the party was said to have been mounted in these engagements. 726 [411] [701]

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Maricopa
Mohave

721 783 ate when the family did, but during all his waking hours for the next four days he maintained this position. From time to time other men would visit to see if they could make him laugh at their remarks. Each of these days he also bathed before dawn. This terminated the purification. "By the end of these twenty days, he was so thin as to be scarcely recognizable." The whole performance had to be gone through should he again kill an enemy.

CAPTIVES

727 Not many captives seem to have been taken. This was certainly not an objective of their warfare. Small boys were made captive, less commonly girls and women, but larger lads were killed because, being able to escape, they might lead the enemy against their captors. Women were seldom taken for the same reason. When they were captured, they were always hurried off [439] to sell in Mexico. Children were usually kept until they too were [567] old enough to sell.

[753] Captives were thought to carry sickness which would fall on the captor unless he got rid of them or they were purified. A child was immediately handed over to an older man to rear. Women and girls were given into the custody of old men, who, since they had not much longer to live, might chance the danger of keeping them. As with the Mohave, who had the identical reason,[29] it seems fairly certain that captive women were not violated.

727 783 Purification for the captive was much like that of the captor. The child was given very little food and made to bathe and put mud over his hair for the twenty days. It was kept away from the family for this period; made to sleep in a separate part of the dwelling, and they dared not eat from the same bowl with it.

727 563 Children were sometimes kept for life, reared by the men they had been given to as members of their families. The owner's daughter might interpose on behalf of a little girl of whom she grew fond. Boys were brought up with the thought that ultimately they would serve as guides and fight against their own

[29] Kroeber, *Handbook*, p. 752.

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563 727 someone of the Maricopa community, their captive origin was no longer brought up against them.

867 Admonition was frequently given children. Kutox phrased the ideals of life as follows:

> We would tell a boy to grow up strong and brave, to love his neighbors and to be industrious. When a child was old enough, it was told to treat old people kindly; to share whatever it had with an old woman who could not help herself; never to throw things at an old woman. Boys should try to become famous in war. Girls were told to be industrious and kind to everyone. Girls were looked on as enemies; they were called that (see p. 225).

185 One thing appeared clearly from discussion, that, unlike ourselves, a parent did not feel that his child should climb to a higher social position than his own, or amass more wealth. "They did not seem to look ahead."

[721] Warfare was an ideal pursuit.

[888] Fathers told their sons to go to war. It was good to die young: everyone mourned if one was killed in war. But an old man receives scant attention and nobody cares if he dies (said Kutox, himself aged).

866 Little boys of four to six were trained to withstand pain with this end in view. They were tested by pinching them hard or striking with a stick. The procedure may have been somewhat formalized, for it was said that several boys were tested together by an old man. If they did not cry out when struck, they were next placed on an ant hill to be bitten and finally pushed into a wasps' or bees' nest. It was taken as a sign that they would become brave warriors, if they did not cry. This procedure had no special name and was distinct from the following.

866 883 A group of boys of sixteen or eighteen were subjected to a formal test called tcutŏ'xâm by old warriors. They were admonished to be brave, to withstand starvation, thirst, and fatigue, and were told how to fight. The song tcutŏ'xâm (p. 268) was sung before the boys were taken to kill a swarm of bees hiving in the ground or in a hollow cottonwood. They were made to sit on the hive and deliberately kill all the bees, one at a time, regardless of their stings. This represented going to war, the bees being the enemy. This was not ostensibly a puberty ceremony.[10]

[771] [10] There is an analog in the ant ordeal for boys among Luiseño and Juaneño (Kroeber, *Handbook*, pp. 641, 672).

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fails to restore them. The lions revive Coyote and his dog in the ashes. Because animals fought, *humans now wage war.* [121]

FLUTE LURE (p. 367)

A girl (West Woman), living alone, plays at sliding into the water. Gopher comes under water and has intercourse with her. On the way home she finds she is pregnant, but struggles home *else humans will give birth in the open.* Twin sons are born. Animals bring wood, claiming paternity: she accepts only Gopher's. One baby kills quail while she is away. She throws the game away thinking it left by the animals. Finally she eats it realizing the twins will provide food. She makes bows for them. They hunt larger and larger small-game, turning back in fear each time, but killing them. *Since she had three ways of cooking rabbits so have humans. The boys do not eat the game they kill: jackrabbits are poisonous.* They kill a deer, sing to make it small, and carry it home. Their mother brings the deer to life and lets it run off. The twins follow *so humans will recapture escaping game.* The woman transforms herself into a post, the boys are about to shoot it, when she reveals herself.

The twins go to capture eaglets. They are thirsty. They see and name a mirage. Their mother causes a rain to succor them. One boy accuses the other of *killing various birds and insects, causing rain.* They circle the mountain bearing the eagle nest. The younger gathers fallen feathers; the older deprives him of them. The younger transforms himself into a snake and attempts to climb to the nest. He fails and falls down. The older transforms into cotton and floats up. He returns with two eaglets. The younger takes the dull-colored eaglet in modesty. The other takes it from him, citing their mother's treatment to show the younger has no choice. They are thirsty as they journey home. Their mother succors them with rain, but it kills the eaglets. They bury them and destroy their bows in sorrow. The twins are angry with their mother. She thrusts an arrow in the ground and pulls out the eaglets alive. *They build a cage for the eaglets, so humans do.*

Their mother tells of arrow reeds in the east. Coyote boast-

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

The Coco-Maricopa and

through a thick underbrush of willows, we at length reached the bank of the river, when I found the statements of the Indians too true. There were many fine large cotton-wood trees, beneath which we stopped, and which afforded us a good shade from the scorching rays of the sun; but there was not a blade of grass to be seen, and, what was worse, *the Gila was dry!* We crossed and recrossed its bed without wetting the soles of our shoes; although by digging a couple of feet, we found water for ourselves and our animals.

We now turned the animals loose to browse upon the twigs of the willows and cotton-woods, as there was no other food for them; and I sent Mr. Leroux up the stream, in search of the two great desiderata for the party, grass and water, and shade if it was to be found. In three or four hours, after making a diligent search through the bottom, he returned and reported that the river was dry as far as he had followed it, and that he had met with no grass. In fact, he was told by the Indians, that we should find no grass until we passed the Pimo villages, from twelve to fifteen miles beyond. It was so hot and dry where we were, that we did not pitch our tents, having concluded to retrace our steps in the morning to our first camp at the water-holes.

The dryness of the river was produced by the water having been turned off by the Indians to irrigate their lands, for which the whole stream seemed barely sufficient. It is probable, however, that, with more economical management, it might be made to go much further.

A party of the Coco-Maricopas remained with us

2:Bartlett G-5 (1850-1853) 1854
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to-day, who were to set off in the morning on an expedition against their enemies, the Apaches, north of the Salinas. They were gayly dressed, as is the universal custom of the Indians on such occasions, and mounted on good-looking horses. The chiefs who were to lead the band begged hard of me to lend them a few rifles with the necessary ammunition; which I had to refuse. As an additional inducement, which they thought I could not refuse, they offered to bring me a live Apache boy, and a girl too, if I wished; but having no desire for such additions to our party, I was compelled to decline the generous proposal.

July 1st. Our Indian friends composing the war party were up at daylight preparing for a start. They seemed to be supplied with small loaves of bread and dried meat, of which they made their morning's meal. They then decorated themselves with all the finery they could muster. Most of them had shirts of white cotton or red flannel, which they had obtained of us, and which they seemed to regard as the beau-ideal of a dress, without the addition of any other garment. Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound their lariats as tight as possible; for the double purpose, I suppose, of bracing their bodies, and of protecting their vital parts from arrows. Those who possessed neither shirts nor blankets, remained as nature made them, with the addition of a little paint. On their head dresses, they had all bestowed more attention than on their bodies. Some had them plastered with clay, so as to resemble huge turbans. Others had decorated the great club of hair which hung down

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their backs with bits of scarlet cloth, but more of them with the richly-figured sashes or belts of their own manufacture. Some again wore their hair in braids tastefully wound around their heads, intermingled with pieces of scarlet cloth; while a few, less particular as to their appearance, wore it clubbed up behind in a huge mass. The manes and tails of their horses were also set off with bits of white and red cloth. Their arms were solely the bow and arrow: most of them had a skin quiver hung across their backs; though a few carried their arrows in their girdles. There was quite an exciting time as the party were about to start; and several of the Commission desired to take their rifles and accompany them, a request which was of course refused.

Wishing to get back to our old camp in the cool of the morning, we did not wait for breakfast, but were off by five o'clock, and, after another hard tug through the sand, reached the camping ground, where we had every thing we could ask for, except shade, and water to bathe in. The latter was the greatest deprivation. The tents were again pitched, and the camp arranged as it was on the day of our arrival.

The Indians again flocked around us, and in greater numbers than before. The Pimos having heard of our arrival, many of them came also, bringing such vegetables as they had, together with *pinole*, made both from wheat and corn. Some of the pinole was sweetened with the flour of mezquit beans, which they also brought separate in small earthen vases, or *ollas*, as the Mexicans call them. The mezquit flour, which is ground very fine, has a sickish sweetness; so that, although I